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tomorrow than we do today. Comments welcome.

Saved - Salvation (Delivered)

SAVED. This word must be explained when used because Christian religion uses it almost entirely as saved from hell and therefore for heaven.

If we are to understand it's Biblical use, we must consider the contextual usage and what one is saved from; and what one is saved for.

Consider:

Israel was saved from Egypt and Pharaoh, but some never possessed what they were saved for. They were saved (delivered) from bondage to liberty, to possess, by faith, the land which was promised. In this salvation text, Heaven and Hell and the after life are not even mentioned.

The words saved and salvation simply mean delivered and the context generally reveals from and to; i.e. saved from a land of bondage, under Pharaoh's service, for a land of freedom, under God's service to serve God.

Let's look at some of the aspects of salvation. (1) One may be saved from a present state, or condition, such as a lion's den, a fiery furnace, or being lost (at sea, etc.) or any peril or calamity already upon him (bondage - disease - mortality). (2) Also, one may be saved from a future state, or condition such as falling, or punishment or penalty for crimes (sin) such as Ninevah who was pardoned from a future calamity (death; pardoned from the wage of her sins).

So then, one may be saved by prevention or pardon from that which is yet to happen, or one may be saved by release and rescue from a peril that already exists.

Now, a savior would be one who saves. Therefore, we must ask, "saved from what?" so we can determine if he will save by prevention and pardon or by rescue and release.

In order to understand Bible salvation, we must include one other aspect of salvation which is unique to the Bible and not seen in every day usage of salvation. This aspect, or element is a promise or a provision for a better state or condition than one had prior to needing salvation.

Note: when Daniel was saved from the lion's den, or when the Hebrew children were saved from the

furnace, this concluded their salvation by rescue and restored them to their original state, *Nothing further or additional was promised or expected.*

When Ninevah was saved by pardon from future death this concluded her salvation by prevention. No restoration rescue was necessary and nothing further or additional was promised, for no promises related to this salvation. They simply kept the life which they were subject to lose, due to a penalty for behavior.

Now consider:

SALVATION WHICH INVOLVES A PROMISE

God promised Abraham that his seed would inherit his promise of a land which would abundantly supply their every physical need. So, when He saw the dreadful condition of slavery under Pharaoh, He sent Moses to save the people from Pharaoh for the promise which he had made to Abraham.

Therefore, when Israel was saved from Egypt her salvation was not complete as in the case of Ninevah and Daniel, etc.; because Israel was saved for a purpose other than being rescued.

You could say that the purpose of God in saving His people from serving Pharaoh was to bring them out where they would be free to serve God in their own land.

We are told that God saw the afflictions of Israel in Egypt and sent Moses to save them from those afflictions, but we are also told that after they are saved from they will be delivered to that which they are saved for.

It is very important to understand this additional element of Israel's salvation which is to be obtained after being rescued from the afflictions in Egypt, because this Old Testament redemption of God's people is a type and picture of the New Testament redemption of God's children, who are saved from the reign of death in Adam in order to bring them to life in Christ.

Some perceive the Christian to be saved from Hell and to be saved for Heaven, but the Bible teaches that the children of God are saved from the bondage of Death in Adam and saved for the liberty of life in Christ.

We must know and understand the purpose of God in salvation in order to know the will of God after we have been saved.

A person will sometimes speak of being saved by God from a certain peril and then comment on God's purpose for his life now that God has saved him. It is possible for salvation to have no further purpose than salvation itself and it is also possible for the purpose of salvation to be in that which follows salvation, and we definitely see this subsequent purpose in Israel out of Egypt and man out of Adam.

When Israel was completely out of Egypt and saved from Egypt, and Pharaoh having been destroyed, there yet remained a rest to be obtained by the people of God. Though they were completely saved and delivered from a state of peril they must yet possess that which was promised to Abraham. This saved nation progressed toward the promise; to the place on the border at Kadesh Barnea to cross over into the promise, but then they failed the faith test and the wage of that failure was death. So then a saved people faced a penalty of physical premature death, from which they needed a pardon, and having been saved from slavery which resulted from someone else's sin, they now need a pardon to be saved from the penalty of their own.

Now at Kadesh Barnea, a saved people need salvation again - not from a present state - but from a future calamity, coming from God's judgment upon their unbelief, a people saved from Pharaoh, by the works of God, now need to be saved from God, who has issued a death penalty upon them - much like Ninevah, except it was not for behavior, as in Ninevah's case, but for unbelief (no faith).

The crisis that the saved people faced at the border of Kadesh relates to a promise, not to salvation. This was the promise that was first given to Abram and that was now confirmed to them.

This saved people (from the land of bondage by birth) obtained a pardon of prevention. And like Ninevah, this left them to die right where they were (in the wilderness). Though their salvation did have within it a promise, it was as though it had no promise for they never possessed the promise (land).

Did Jesus come to rescue or to prevent by pardon? If it was to rescue from the grave (dust) then, obviously, it is too late for prevention; and pardon would only relate to some in the dust, not to all (as pardon might relate to Cain but not to Abel).

Therefore, if Jesus is to be the Savior of the whole world, then the whole world must be in a state from which it needs to be saved. This is obviously a precondition which is required before you can have a **Savior of the World**.

So then the question is, What is Christ to save the world from and is there a promise related to such a salvation? Can Christ be the savior of the whole world by prevention and pardon, or must He, by His own works, provide some rescue and release? And when He rescues and releases, is there a promise related to this salvation which the world must yet receive by faith just like Israel?

Think how **Jesus the Savior** redeemed the world from bondage and death in Adam by release and rescue with a ransom; and how that God has promised Life (eternal life, not land) of a different nature in a different place to those who are heirs of salvation.

When the world is saved by **The Savior of the World** it is saved from the fall of the world, therefore the salvation which we have in Christ goes back to Eden and the fall in Adam.

SAVED FROM ADAM'S SIN

When salvation is related to the fall of mankind into death (mortality) then we are made to understand that it does not relate to prevention or pardon because death had already entered through the first Adam, therefore, upon the arrival of the second Adam, it was too late to prevent death. Also the death from the fall was being genetically passed on to all offspring from Adam, therefore not subject to pardon because it did not relate to behavior but to birth.

You cannot prevent that which is history and you cannot pardon that which is a birth defect.

Jesus came to save the world from that death which Adam's sin had condemned it to, this would require His death which is the loss of a life equivalent to that lost by Adam. Therefore we plainly see that the salvation of the world through Jesus is by and through

Redemption (not forgiveness) and that such redemption is only possible by ransom.

The life of Jesus was the ransom by which He obtained the release of man from the bondage of death (abolished) when He gave His soul (life) as an offering to purchase this salvation (liberty).

This is why He could not save the world without dying, even though while alive He saved others from different things along with forgiving the sins of mortals, but the sin which made them mortals required a price which only a dying Lamb could pay.

You cannot purchase a pardon with a price, you can only obtain a pardon by repentance. You cannot pay a price to purchase a pardon, this would be bribery.

Yes, you did have a debt¹ you could not pay. Yes, Jesus did pay a debt He did not owe. Yes, you needed someone to take your debt away. But in order to take it away He must be able to pay it and if He is to pay it He must possess the price. This ability to pay is what makes Christ capable of being *The Savior of the World* (not His ability to forgive sins). When Adam fell and death entered mankind (Rom. 5:12) it left all in a lifeless state when they are born, but Jesus was born with life which He willingly laid down for the lifeless.

Jesus was born into the world from the incorruptible seed of God, escaping the wage of syn² which passes upon all who are born of the corruptible seed of man therefore He possessed by birth that life which Adam originally possessed by creation and which Adam lost by disobedience but which Jesus lost by obedience. One life was lost by sin but the other was lost by righteousness. Adam let sin reign unto death and Jesus let righteousness reign unto life (Rom. 5:21).

Jesus virgin birth allowed Him to come into the world without Syn and death and His obedience in life prevented sin from entering through disobedience to cause death, therefore He was able to keep and preserve His original Adamic (Son of Man) life until Calvary where He laid it down as a Ransom for Syn and the Atonement for Sins.

Under the law (of sacrifice) there were both gifts and sacrifices. Jesus was offering a gift, but since the gift was His life and life is in the blood then a sacrifice of shed blood was involved.

No animal ever offered his life (it was taken) and no animal sacrifice ever related to Adam's syn. It did not even relate to man's sin if that sin had a wage (eye-tooth-life) related to it. Man was required to pay his own penalties.

Jesus came to save the world from the fall (in Adam) not to save man from God or from Himself. Repentance has always been and still is the only way to be saved from God's wrath and penalties.

All who we ever see saved from the wrath of God are saved by Faith (believing they have sinned and are sorry). We never find a person or nation facing the penalty of God's wrath where they are allowed to bring in a substitute to take the wrath and they go free. The only escape and salvation from God's Judgment is a broken and contrite heart. The only way to be saved from a penalty or punishment is by a pardon (forgiveness); and the only way to be saved from

¹ Debt—an obligation or liability to pay or return something. Mortality is the debt or wage upon mankind resulting from Adam's sin. Mortals are liable to die and this liability originated with Adam.

² Syn: In order to distinguish between the One sin of Adam which we inherit and our many sins which are acquired, we remove the Ô with the personal implication and use the Y to attribute to Adam with a genetic implication (Y Chromosome) (Original Sin). In Adam (male) all die (1 Cor. 15:22) from corruptible seed (1 Peter 1:23). Death is not resident in the seed of the woman (X Chromosome).

death in Adam is by life in Christ which is a gift purchased by a ransom redemption.

No animal ever paid a tooth or eye or life in order that his master not have to pay. No animal ever took a few stripes or many stripes that was due another. Animals did die and shed blood (lose animal life) but never that another would not die. If the wage on the sin had a penalty then no sacrifice was accepted, the man or the nation must pay the penalty. There was never substitutionary punishment (one being punished in the stead of another) allowed under the law.

Neither substitutionary forgiveness: One receiving the forgiveness due another. No one would desire this for himself, anyway, because he would desire to possess and experience the forgiveness for himself.

No substitutionary repentance, because repentance is only possible from the person who sinned and is aware of it and sorrowful. Another person could not possibly do another person's repenting. But one can die in another's place and one can do for another that which they cannot do for themselves and this Jesus did when He gave a life which mortals do not have, when he paid a ransom which mortals cannot pay, when He lost a life which mortals cannot lose, and when He died a death which mortals cannot die. Adam did not lose mortality and death when he fell, rather he lost the life which God gave at creation and gained mortality. We mortals receive at birth that which Adam received at death in the garden.

The price of redemption was set by Adam, not by his mortal offspring, and the debt was passed on at birth and was never affected by good behavior or bad. Therefore the price of Redemption never changed from the Fallen Adam to the Second Adam who paid the price in full with His life.

But this debit was not passed on to Jesus at birth because it comes through the corruptible seed of mankind and since His Father was God, then life was passed on to Him from His Divine Father through the incorruptible seed (word) giving Him the ransom and making Him capable of paying the Syn Debt by giving His life on the cross.

God did not send His son to take a whipping for sinners but to die for ³synners. Jesus did not come to satisfy the Justice of God by taking the Sinner's penalty

but rather to satisfy the Love of God by taking the ³Synner's place. Jesus did not come to change God or turn Him around in favor to man but rather to change man and let him see the Grace of God in providing *Salvation from Syn.*

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³ All who are dead in Adam by birth and heirs of the debit.